/202 cont./

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the second Chiriguano man and the second Chiriguano woman; I have even made use of this to condemn the vice of polygamy in my monthly instructions to the infidels.

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/The last paragraph on p. 202 and the first paragraph on p. 203 are omitted in the translation. The remainder of p. 203 follows./

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It is very natural that the Chiriguano race should form a family. Each tribe, or people, is an association of families. They are made up of fathers and children, but many times they have at their head a grandfather and grandmother who are much respected but who never give any orders or manage things; instead they serve their children willingly as servants, the grandfather in bringing in firewood, planting, and weeding, and the grandmother in everything that a woman can do.

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There does not seem to be any other race like the Chiriguano in Bolivia, which like none other gives free rein to the passions, especially lewd ones. A maiden who commits a bad act is the pride of her mother, who is content with saying that now her daughter is a woman and ready for it. If a young man does similar things and his father finds out about it, he will ponder the act of his son and say, Cuimbae co, he is a man. This expression is heard frequently (1).

[797]
[861]

1. When the missionary attempts to reprehend or punish the sin of some Chiriguano boy, the father, the grandfather, or the cacique petitions for him, and the best words to lessen the punishment or to say that he deserves no punishment are: Cuimbae ma co, he is now a man.

181

Excessive corruption is the result, and, if the Toba race is distinguished by its inclination toward thievery, the Chiriguano are distinguished by their inclination toward lechery, as old and wise missionaries of the stature of Father Corrado and Father Giannecchini can testify. Let the reader consider that the

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